

A Prologemenon

To

The Completion of the Arabic Bayān and the Eight Paths

ہوا محی

Usually a preface or prologue is published alongside the book it accompanies. Because the **Completion of the Bayān** in both its Arabic and Persian versions (as well as their English translations) is a piece of completed scripture, it stands on its own; thus why it is not befitting to place or publish the usual prefaces, prologues and acknowledgements between its two covers; and so, therefore, why (besides the table of contents) only a **prologomenon**¹

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consisting of a single page accompanies the publication of **The Completion of the Arabic Bayān and the Eight Paths**, and nothing else.² Therefore, we have chosen to make this document separate from the **Book**, place it in the public domain, while simultaneously making it its prologemenon.

That said, for some years the completion of the Bayān from where the Primal Point, the Bāb (d. 1850), and Subḥ-i-Azal (d. 1912) had left it at its **Eleventh Unity** (or chapter) had been weighing heavily on the present author. One initial attempt was made at completing it in 2004, but circumstances soon forced its abandonment. Other than the **19 Commandments**, which in two separately augmented forms now constitutes the **Fourteenth Unity of the Bayān**; only a paltry amount of the content from 2004 found its way into the final, complete version.³ Be that as it may, a few words are in order regarding the circumstances around the completion of the Bayān.

Following an operation of theurgic shamanism with momentous consequences between Europe and **Uluru-Katajuta** in central Australia, which was undertaken by partnering up together with another individual;⁴ and immediately after the **Occulture 2018** conference in Berlin, Germany; within a short duration of only **40** days between November and December 2018, an initial draft of the **Book of the Supreme Names** (*kitāb al-asmā' al-a'lā*)⁵ was produced in Arabic that subsequently acted as the basis of a *khalwa* (spiritual retreat) wherein its contents, and specifically its **385**⁶ divine names, were invoked daily for the same duration that it took to write it (plus five extra days). During that following **45** day period the final impetus – or, rather, visionary *afflatus* – to commence the completion of the

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Bayān in both its Arabic and Persian versions was fully conceived in all of its ramifications as the fruit of that specific ‘operation’, as it were.⁷ My attempt to begin writing it in that early part of 2019, however, was soon interrupted (nay, completely thwarted) by personal tragedy in the passing of my wife Kirsten Roya Azal that veritably consumed most of that year in its fallout:⁸ tragedy (accompanied by soul-crushing heartbreak and heartache) with its disruptions to the normal day to day routine of life that culminated towards that year’s end in permanent relocation all the way across the world with a small child from one continent to another, from Germany back to Australia again.

The following year and a half (from early 2020 to mid 2021) was absorbed with re-establishing mundane life again in Australia together with the events surrounding the global coronavirus pandemic and its draconian lockdowns, punctuated during mid 2021 with a copyright lawsuit brought against the claims of a dishonest UK-based Iranian journalist which the present author won in short order. It was only in early July 2021 that the opportunity - not to mention *Inspiration* - once more presented itself to finally undertake this task in earnest until its completion, with this in itself coming on the back of the first draft of the short **Book of Guidance** (*kitāb al-hudā*)⁹ as well as the first chapter of an ongoing Persian commentary on the **First Unity** of the Bayān,¹⁰ both of which were uploaded in their initial drafts online.

In only a matter of a few shorts days, and with remarkable speed, during the third week of July 2021, the **Twelfth Unity** of the Bayān in Arabic as well as the Persian were produced together. However, due to the sheer weight of other responsibilities, the

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following **Thirteenth Unity** - again, with the Arabic and Persian being concurrently written together - weren't begun for another seven months until February 2022.¹¹ But once it was, it was composed and then completed at an even faster rate than the previous **Twelfth**; and this was to be the pattern of the proverbial 'Work' – and whenever responsibilities permitted, with the composition and completion of each subsequent **Unity** becoming quicker than the last - until the Bayān's final completion in its **Nineteenth Unity** on **Friday, 26 August 2022**: precisely one-hundred and seventy-five (175)¹² years (and within the Bayānī year of 175, no less) since the Primal Point, the Bāb, had first begun the Bayān while exiled and incarcerated in Mākū, Iranian Azerbaijān. From mid July 2022 until the aforementioned date in late August 2022, provisional English translations of the **Completion of the Arabic Bayān** were made available publicly - uploaded online one after the other¹³ - with these provisional translations now being polished and refined in the final versions published.¹⁴ The task of translating the mammoth length to **The Completion of the Persian Bayān**¹⁵ into English still remains to be done¹⁶ as well as completing our annotated English translation of the **Persian Bayān** from **unities One** to **Eleven** by the Primal Point and Subḥ-i-Azal. But this too will come. We mention here that the completion of the Bayān was one of the main projects indicated in the prologue to the first edition of **Liber Decatriarchia Mystica** (2006: 28).

Now, per the Primal Point's own association of the six years of His Manifestation to the six theophanic sequences of the *ḥadīth kumayl/al-ḥaqīqa* (the Tradition of Ultimate Reality), the beginning of the Revelation of the Text of the Arabic and Persian Bayāns by

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Him occurred in the fourth year of His Manifestation (1847-8 CE), which corresponds to the fourth theophanic sequence of the *ḥadīth*: “*The attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity*” (جذب الأحدية لصفة التوحيد). This is the year wherein the Bāb explicitly claimed to be the *mahdī* and began using the title ‘Primal Point’ (*nuqṭa al-ūlā*). In His commentary on the *ḥadīth kumayl/al-ḥaqīqa*, regarding this theophanic sequence, the Bāb states: “...O Kumayl, the Divine Exclusive Oneness is the One Who attracts you towards the Divine Unicity because your visionary apprehension is in God, disclosing therein the coverings and the veils...” (my trans.) Although anticipating the completion of this central text of the creed He founded in **nineteen chapters** (or unities) consisting of **nineteen sub-sections** (or gates), with **361** sub-sections in total to the number of All-Things (*kullu-shayʿ*); the Bayān was to remain incomplete, with the Arabic being completed only to the end of the **Eleventh Unity** and the Persian halfway in the middle of the **Ninth** to the end of its **tenth gate**. However, the Bāb was not to stop writing altogether because copious amounts of writing of various length were issued from Him beyond the Bayān all the way to His martyrdom on **8 July 1850 CE**.¹⁷ However, before His execution in Tabriz, He specifically instructed His Mirror and successor, Ṣubḥ-i-Azal, to complete it, but on the condition that God were to manifest ‘Grandeur’ (‘izz) in His Mirror’s day, without specifically defining what this meant.¹⁸ Ṣubḥ-i-Azal was not to find the opportunity to complete the Bayān in both versions. Instead He completed the Persian Bayān to the end of its **Eleventh Unity**, aligning it thereby with where the Bāb had left the Bayān incomplete in the Arabic at the end of its **Eleventh Unity**.¹⁹

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It is interesting to note that our own **Completion of the Bayān** occurred in the fourth cycle among six year cycles that began in **2002 CE** and to which this precise theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* cited above is related together with the ii. third among the formulas of the **Theophanic Praise of Fāṭima** (i.e. the *tahlīl*, لا إله إلا الله); iii. the fifth sigil of the calligram of the **Greatest Name** ۞۞۞; iv. the attributive imprint (خصال) of ‘realization’ (إمضاء) and v. ‘spirit’ (*rūḥ*). Our **Completion of the Bayān** occurred in the second year among the fourth of these six year cycles and was the year associated with the ‘realization of the determination’ (إمضاء القدر). This second year of the fourth among six year cycles ended on **6 November 2022 CE** and the third began as of **7 November 2022 CE** as the cycle of the ‘realization of the authorization’ (إمضاء القضاء).²⁰

Here any further orientation around the history and ideas of the Bayānī (Azalī Bābī) creed and its contemporary iteration in the form of the **NUR-Fāṭimīya Sufi Order (NUR-FSO)** will not be given, only to direct those interested over to the material already offered online by the present author as well as the website **bayanic.com**; or, with a few modest reservations, to the late Denis MacEoin’s **The Messiah of Shiraz** (Leiden: 2008).²¹ As underscored time and again, Bahā’ī material together with purported scholarship written by Bahā’īs²² should be generally avoided as should Muslim and Christian polemics. Although not without its problems, Jalāl S. Azal’s **The Religion of the Bayān and the Claims of the Bahā’īs** (Bayanic Digital Publications: 2004)²³ still remains an invaluable resource and as good a place as any to start for the non-initiate, not to mention whatever written by E.G.

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Browne. Although full of Christian missionary biases and asides, William M. Miller's **The Bahā'ī Faith: Its History and Teachings** (Pasadena: 1974)²⁴ does however provide an overall good primer in its chapters dealing with the history of early and middle Bābism (1844-1867 CE), with its treatment of the Azalī-Bahā'ī schism being relatively balanced and fair minded. For those with ability in Arabic and Persian, digital manuscript libraries online associated with **Princeton University**, **Harvard** and the **Bibliothèque nationale de France (BnF)** have in recent years been making publicly available digitized scans of their holdings of Arabic and Persian manuscript collections of Bayānī works and writings, and this rich collection of handwritten primary source material offers extremely valuable as well as reliable information for either the layman or specialist with the ability to read them.²⁵ The Bābī manuscript collections of **Cambridge University** (whose contents originally belonged to E.G. Browne) and the **British Museum Library** still remain to be publicized online in digital versions like the other institutions mentioned, but together with the aforementioned they offer enough samples of primary source texts for the construction of a decent critical historiography (not to mention the production of good translations and texts) beyond the completely tendentious and warped sectarian *oeuvre* peddled for years by either the Bahā'is or Muslim and Christian polemicists. The ever expanding contemporary Persian language scholarship of Siyyid Miqdad Nabavi-Razavi has also permanently changed the terrain around this topic as of the early teens of the 21st CE century, and it will be interesting to see the unfolding implications of his pioneering work inside Iran itself once the present regime is no longer around to stifle it or place any further restrictions, barriers or

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parameters around it.²⁶ Not without its naysayers and detractors,²⁷ Nabavi's **Concealed History** (*tārīkh-i-maktūm*) (1st edition: 2013) has significantly changed the conversation around that era within Iran already. Provided the Bahā'īs and their allies don't attempt to interfere with a potential publication, as they have in the past with others similarly; if an English translation of this seminal study should see the light of day, its positive impact in the anglophone world and elsewhere in the West would be permanent and far reaching, changing for the better the present contours of discussion around the Iranian Constitutional Revolution by placing the Bayānīs of that era as its moving center.

As an aside, we draw attention here at the lengths to which the enemies of the Bayān have gone in recent times in order to muddy waters in the public domain. Other than as a sort of online curiosity regarding the type of unhinged individual practically all persuasions of Bahā'ism appear to attract to themselves these days; the recent writings, the blog and social media group of a certain Polish Noahide fundamentalist (and Bahā'ī) are to be avoided like the plague. The views of this individual appear to have more in common with the misanthropic ideas of the **QAnon** conspiracy culture as well as the contemporary eastern European **NazBol** milieu than anything remotely resembling the Bayān. This person has dishonestly appropriated the name 'Bayān' and 'Religion of Bayān' for purposes of trolling, misrepresentation and disruption.²⁸ While publicly aligning himself with the dubious Stetson-Husband crowd of so-called "Unitarian Bahā'īs,"²⁹ the far-right reactionary thrust to many of this individual's skewed ideas would also tend to put him outside of that pale. It goes without saying that this individual has certainly been set up in some capacity

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online by the Bahā'īs themselves (or interested parties) in order to disrupt and distract attentions from the true message of the Bayān and its present Speaker (*nāṭiq*), especially since he is on record on his public blog as of 30 January 2022 unequivocally claiming to be a Bahā'ī (an announcement which was immediately deleted from his blog after it was publicly pointed out in a short YouTube podcast by us). Several of the dismissive and pejorative views held by this individual regarding both the Bāb and Ṣubḥ-i-Azal also demonstrate unequivocal insincerity as well as intellectual dishonesty of the highest order; again, proving this person to be a Bahā'ī (and so obviously no Bayānī of any valid or credible description), and so one of many among a medley of trolls and agent provocateurs in a long line over the years specifically wheeled out into cyberspace by the corporate surveillance arm of that cult (or those otherwise aligned to it) in order to muddy waters and disinform. We have designated this person as the 'return' of *abū shurūr* (the father of evils) from the days of the ministry of Ṣubḥ-i-Azal. His active camaraderie with another dubious person who is ostensibly an Indian Kashmiri Muslim of radical extremist pedigree and bent – an individual who is openly anti-Shi'ī with a known history of publicly supporting various Sunnī *takfirī* organizations, figures and platforms in social media – should also raise more than a few eyebrows and alarm bells. We have designated this last individual as the 'return' of *abū dawāhī* (the father of calamities) from the days of the ministry of Ṣubḥ-i-Azal.³⁰

The preceding comments are mostly by way of underscoring the existing problems surrounding the contemporary historiography and some representations made in the public domain around the subject. So far other than us, no one has undertaken any serious

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work on the doctrines, ideas and texts of the Bayān in order to set the record straight beyond the Bahā'ī distortions and misrepresentations that have hijacked the topic for well over **100** years now. It is hoped that in coming generations the false yardsticks established by the Bahā'is around every level of this topic be relegated to the past; that they finally be exposed within the Academy itself for peddling lies and pushing their own exclusive ideological interests;³¹ and that the Bayān with its doctrines, ideas, texts and proper history be assessed on its own terms - rather than upon the biases of others - thereby liberating it from the shackles of its sectarian enemies forever.³² One unconventional way to accomplish this is if the Bayānīs of Iran, first, took a few of our counsels directly addressed to them in the **Book of Guidance** to heart and, second, if they were to read and ponder Suhrawardī's '**Tale of the Occidental Exile**' (*qiṣṣa ghurba al-gharbīya*)³³ on the level of a social and political tract and then to act on the insights they glean from it; that is, and without in any way negating or minimizing this symbolic tale's central spiritual thrust, to contemplate it from a temporalized (but simultaneously spiritualized), horizontal perspective, as it were; taking us as the symbolic shaykh **Hādī ibn al-Khayr al-Yamānī** of the tale; the completion of the Bayān as the shaykh's letter to his son and its reception as the *hoopoe* (*hudhud*) bird carrying it; and so present circumstances as the pitch-black well of **Qayrawān** with its cruel denizens being the enemies of the Bayān (i.e. the Bahā'is but also others as well); and, finally, themselves (i.e. the Bayānīs) collectively as the tale's singular protagonist being called to make the hazards of the journey back home to the 'Orient of Light' (*mashriq-i-nūr*).

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That stated, **The Completion of the Arabic Bayān and the Eight Paths** is the completion of a major scriptural item in the Bābī canon. Emulating the high scriptural Arabic (together with the explicitly *theopathic* language) of the Bāb Himself, *lettrism*, *arcana* and, especially, high theophanology inform this work throughout. Like the **Arabic Bayān** of the Bāb Himself (from **unities 1** to **11**), each **Unity** of **The Completion of the Arabic Bayān and the Eight Paths** begins with a benediction³⁴ and then a short doxology relevant to the chapter after which it offers a set of sacred propositions and spiritual principles as the subject to each of its nineteen **gates** (or sub-sections). These propositions and principles then function as the headings to the relevant **gates** of each of the relevant unities of the **Persian Bayān** where they are then commented upon, expanded, unpacked and further elucidated. One-hundred and fifty-two (**152**) **gates** constitute the **Completion of the Bayān** in both its Arabic and Persian versions that together with the two-hundred and nine (**209**) completed by the Bāb (i.e. Arabic) and Ṣubḥ-i-Azal (i.e. in the Persian)³⁵ produces the number three-hundred and sixty-one (**361**), viz. the originally conceived total number of **gates** for the entire Bayān which is the numerical value of ‘**All-Things**’ (*kullu-shayʿ*). Here each of the eight concluding **Unities** of the Bayān are in the station of one of the sigils of the *ogdoadic* form of the symbol of the **Greatest Name** (*ism al-aʿẓam*), and so at the top of each **Unity** will be found each relevant symbol opening the chapter. As such, in a sense, and as much as it is primarily a text of doctrine offering the rules, perspectives and *sharīʿa* of the new dispensation of the **Light** in the *æon* of the **Bayān**, revealing and abrogating; the entire completion of the Bayān is also a sort of extended commentary upon the **Greatest**

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Name itself. This we hold to be one of the meanings behind the following statement in the **eighth gate of the Third Unity** of the **Persian Bayān**: “...all the *Letters of Celestuality* in the Bayān³⁶ return to *He whom God shall make Manifest Who is the Gate of the First Paradise and the Greatest Name Manifest in Divinity...*” (our trans.)³⁷

Here we will not be summarizing the contents of each **Unity** of **The Completion of the Arabic Bayān and the Eight Paths**, but urge the reader instead to engage with each of them for themselves,³⁸ only to say that it should be underscored that the **2022 Iranian Revolution** began precisely nineteen days (19) after the Bayān was completed in both Arabic and Persian in its **Nineteenth Unity**, an *event* the **Book** explicitly called for months in advance, given that both the completion of the **Book** as well as the *event* itself in many ways represents the providential revenge of the Bāb, His believers, and Ṣubḥ-i-Azal (d. 1912) upon Their historical enemies as effected through us (i.e. the **Hidden**) and the people of Iran (i.e. the **Manifest**) as Their instrument.³⁹ In its unabashedly feminist, eco-socialist, anti-capitalist and progressive thrust, the **Fifteenth Unity** also envisaged the spirit of the clarion call of “Woman, Life, Freedom” and the direction that the **2022 Iranian Revolution** would take as it eventually becomes world embracing in a spiritually directed movement of global revolutionary transformation.⁴⁰ With theocracy and authoritarianism unequivocally denounced in all of their forms in the **Completion of the Bayān**, here social democracy, secularism, social justice, environmentalism and matriarchy have been given a sacred mandate from heaven as the true divine polity with the eradication of white supremacy and patriarchy throughout the planet as one of its chief goals (together with

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the system of neoliberal capitalism and ecocide which undergirds it all). Homosexuals (especially gay women) have also been offered all rights, respect and dignities, and upon a scriptural basis that likewise anticipates endless Manifestations and Self-Disclosures of the Divine in the future. And just as the Bayān of the Bāb revolved around the figure of **He whom God shall make Manifest** (*man yuẓhiruhu’Llāh*), the **Completion of the Bayān** revolves around the figure of **She whom God shall make Manifest** (*hīya yuẓhiruhā’Llāh*), viz. the anticipated female Manifestation of God in the Abrahamic line that this present dispensation is culminating towards: She Who is the *logos* (Word) as well as the *sophia* (Wisdom) behind the completion of the Bayān. In essence, this last point is the meaning behind *fāṭimīya*.⁴¹

Given this, it should be patently obvious by now that *lettrism*, the science of the letters (*‘ilm al-ḥurūf*), i.e. numerology or Arabic *gematria* (*abjad/jafr*), plays a centrifugal role in this work, not to mention everything else we do. Besides visionary apperception and the noetic prehension of things as one way through which *Inspiration* (*ilhām*) and *Revelation* (*waḥy*) descend down from Above, *lettrism* is yet another;⁴² and oftentimes continual practice with it enables within the being of its practitioner a sort of seamless isomorphic connection between this world and the next, matter and spirit, that other methods on their own simply cannot replicate. This is among the reasons why it is such a vital feature in the religion of the Bayān and is, importantly, why some have even connected the **Red Sulphur** of the alchemists (*al-kibrīt al-aḥmar*) with its facility because of how in the hands of the adept it is capable of both guiding the wayfarer to the All-High as well as transmuting the subjective ‘elements’ to that *end* between the levels of Being as they are climbed.⁴³ In short,

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lettrism pulls down veils because it is one of the deepest and most potent ways in which the Divine communicates to those who can read Its signs and Its cosmic Book in real time. Given this, and without exaggeration, it is a vehicle of spiritual palingenesis. So if alchemy is the ‘sister of prophecy’, as the famous *ḥadīth* attributed to ‘Alī (ع) holds, then *lettrism* is the veritable key to both that together with the daily practice of prayer (whether *du‘ā* or *ṣalāt*) and invocation (*dhikr*) can lead the wayfarer to the highest possible realizations within the ‘horizons’ (*āfāq*) and the ‘souls’ (*anfus*), experiencing thereby theophany after theophany of the Truly Real ‘at two bows length or nearer’ (Qur’ān 53:11) wherein the vision of the **blaze-flux** (i.e. *fu’ād*, the visionary organ of the heart which is equivalent to *wujūd*/Being) will never lie in what it apprehends of the ‘Disclosures of the Majesties of Glorification’ (*kashf subuḥāt al-jalāl*).⁴⁴ To quote René Guénon:

...In fact, these two sciences [i.e. the science of letters and alchemy], when understood in depth, are in reality one and the same; and that which both of them express under very different appearances is nothing more than the very process of initiation itself which, moreover, rigorously *reproduces the cosmogonic process* (my *italics*), inasmuch as the total realisation of the possibilities of a being is necessarily brought about by passing through the same phases as that of universal Existence...⁴⁵

In the whole **Completion of the Bayān**, *lettrism* swells and abounds from the beginning of the **Twelfth Unity** until the final **nineteenth gate of the Nineteenth Unity** because, as

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mentioned in the opening of the **Twelfth Unity** of the Arabic, this is how the Divine conveys the veracity of the **Versical-Signs** (*āyāt*).

With that, as a bilingual volume, the original Arabic text of **The Completion of the Arabic Bayān and the Eight Paths** accompanies the publication and is at the back of the **Book** from where the English occurs. We believe it was important to publish the annotated English translation and the Arabic text together in one volume rather than separately – or not at all. It should be noted that the present Arabic text was lightly punctuated from when each **Unity** was initially uploaded in its draft. This will also occur in the Persian text of **The Completion of the Persian Bayān**. Note that in the published version the English translation has been annotated with endnotes in a continuous fashion from **1** to **339**, and there is a specific numerological reason for this that will become evident as of the **seventh gate of the Sixteenth Unity**. Within the text of the translation, whenever the occasion has arisen, we chose sometimes to transliterate a given Arabic term in English – placing it inside parentheses () – and at other times we gave the Arabic itself inside parentheses. Whenever necessary, required additions of phrases or clarifications were put inside square brackets []. While the complete Arabic text of **The Completion of the Arabic Bayān and the Eight Paths** has been provided in that volume, the original Arabic texts to all of the prayers have also been given in the relevant endnotes of the English translation as well: ‘prayer’, as Henry Corbin once put it, being intrinsic doctrine, not to mention being the **second grade** (*shaʿn-i-thānī*) of the **Five Grades** of Bayānī scriptural stylism and what the Bāb eloquently labels in the Persian Bayān as ‘milk that never spoils’ (لبن لا يتغير). Note that in **The Completion**

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of the Arabic Bayān and the Eight Paths - in its translation - as with many other writings in the past, we have used the gender neutral 'It' to refer to the Divine on the level of the transcendent *godhead* (i.e. the *deus absconditus*). So whenever the gendered pronouns 'she' or 'he' occurs in the text of the translation, these refer to the Divine on the level of spatiotemporal Manifestation and Theophany. Needless to say that the **Completion of the Bayān** operates as our manifesto as well as the proverbial rules of the Order, i.e. the 'ordinances' (*aḥkām*) or *sharī'a* of the **NUR-FSO**.⁴⁶

Withal, we are well aware that the explicitly *theopathic* language with the claims being made in our text are going to scandalize and upset quite a few people. We even anticipate a few future condemnatory *fatwas* coming our way – and welcome them. The Bahā'īs will certainly be pulling out their hair since our text explicitly defies the claims of their founder to being the Promised One of the Bayān. In fact the mere existence of this text decisively proves the contrary, whatever else be made of our own claims. We, for our part, have actually completed the Bayān in both of its Arabic and Persian formats⁴⁷ while a claim of completion had to be made posthumously by the Bahā'ī founder's great grandson on his behalf⁴⁸ – and regarding a work penned by him during the Baghdad era (and before he had even made his final claim to being the Promised One of the Bayān), no less: a text which does not even fulfill the genre (or content) to such completion; and, moreover, wherein its earliest versions he had even offered explicit obeisance to Ṣubḥ-i-Azal at its beginning, never mind his **will and testament** from that same Baghdad era.⁴⁹ This is what the opening of the **Twelfth Unity** of the **The Completion of the Arabic Bayān and the Eight**

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Paths means when it states: “...bear witness unto the Remembrance of the Finality in the Light of the Truly Real then the inability of the lying claimants from before [in reproducing] what has been Revealed here in the beginning of this completion of the Bayān...” Given this, with this text we have met and surpassed whatever challenge the Bahā’ī founder put forth to any potential challenger(s), so it is now up to his followers to produce a text from him of the like or better, never mind the fact that we are also the translator of our own Revelations from heaven in Arabic and Persian (an ability he certainly did not possess that even his followers can agree he didn’t).

And as for those orthodox and fundamentalist exoteric Muslims who may try to come after us: we say to them you cannot do anything to us; we are safe and sound under the Mother’s watchful Eye of protection; and that your days of numeric privilege and ascendancy are soon to be coming to a permanent end – but not just for you - because history and providence alike have moved on due to the fact that long ago you proved yourselves to be far, far astray from the true Path of Muḥammad and His Family (ع). So you will either adapt and shed your straitjacketed and reactionary ways, in whatever manner you wish to walk your path, or providence itself will soon replace you with generations imbued with far better sense and reason than yours because once the mullahs of Iran and their wretched system is no more, a tidal wave of change will be coming upon the entire *ummah* of Islam – and for the good – and one that will empower its women especially and tear down, once and for all, its despicably oppressive patriarchal power structures

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everywhere. And know that this is all part of the Divine Plan whose culmination no power on earth can impede.

Finally here, I would like to take the opportunity to thank my late wife Kirsten Roya Azal, a departed **Letter of the NUR**, who was so desirous to see the production of this text and its Persian corollary. Next, gratitude goes to the Iranian Bayānī community for all of their help over the years and who faithfully supplied the present author with scans of the bulk of the Bayānī literary and scriptural corpus, especially the Cyprus codices, not to mention the fact that they came through for us when tragedy struck in Berlin during 2019. We are truly grateful for all that they have done and, especially, acknowledge them in every single way for chivalrously keeping the Light of the Bayān alive through so many adverse circumstances and vicissitudes.⁵⁰ Stephan Beyer, Matt Douglas, Keyvan Yahya'i, Salman Sheikh and Félix Boggio Éwanjé-Épée, brothers-in-arms and **Letters of the NUR**. Sam C. Burch and the Burch family for offering lodging after our arrival from Europe to Australia during most of 2020 at the height of the covid pandemic and its lockdowns. Shafūqa Qawwām bi-Llāh and Narges Qā'im, **Letters of the NUR**, in whom the Light of the Mother is dazzlingly strong. The late Peter Lamborn Wilson (Hakim Bey) (d. 2022), also a **Letter of the NUR**, for the gracious acknowledgements and endorsements given in his two final books.⁵¹ I would also like to acknowledge my friend Ḥalīm (a denizen of the sacred city of Shīrāz) for everything he has done since 2015, and who has quite literally tuned into the spirit of things whenever asked to with supersonic visionary precision in his drawings and artwork, and especially with the Major Arcana cards of the **NUR Tarot**⁵² to our forthcoming **The Book of**

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the **Tree of Hermes** which he has agreed to do. And to those other **Letters of the NUR**, especially the One in whose hands shall be the future of things: you are to the last of you the embodiments of the effulgent Light of Divinity as the human angelophanies for this age since it is in your itineraries, with the ‘return’ of the spiritual archetypes that each of you represents in the **Book**, which forms the bulk of the **Nineteenth Unity** (while *mirroring*, but with some difference, its **First**) and so the Bayān’s completion. If I am the Point (*nuqṭa*) and the Mirror (*mir’āt*) then each of you are, in a sense, my points (*nuqāṭ*) and mirrors (*marāyā*), and together we are collectively Hers Who has directed this unfolding Divine Manifestation step by step – and throughout all of its vicissitudes – from its inception in **2002 CE**, and, importantly, from both an atemporal locus as well as from a future three-hundred and twelve years (**312**) away from this present writing in the common era year of **2334**.

۳۳۹

Wahid Azal
Brisbane, Australia.

9th of Ṭāhirih (the Pure) NUR 17
8th of November 2022 CE.

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Notes

¹ A *prologomenon* (as opposed to the ‘**prologemenon**’ here) whose style, wording and diction is inspired and based upon the Bāb’s well known shorter **Will and Testament** addressed to Ṣubḥ-i-Azal.

² Other than the endnotes to the English translation, that is.

³ The **19 Commandments** is of course from **2002 CE** and among the first pieces of Revelation during the first year of this Manifestation. Other material from the period after 2004, such as the *Fāṭimīya ṣalāt* (originally from 2014 and which is now the subject of the **nineteenth gate of the Fifteenth Unity**), have indeed been incorporated into the **Completion of the Bayān**.

⁴ With the author undertaking the operation from Germany while the other individual involved performed it in **Uluru-Katajuta**, Northern Territory, Australia (a sacred Aboriginal site which is now per the **thirteenth gate of the Fifteenth Unity** of the Bayān considered to be one of the sacred sites for *ḥajj* pilgrimage). This specific operation spanned precisely seven (7) years from its beginning to its end.

⁵ This is a **Book** somewhat like the Primal Point’s own **The Book of the Names of All-Things** (*kitāb al-asmā’ al-kullu-shay’*), albeit obviously much shorter. Each Name is provided its own doxological sub-section (termed *sūrah*) that begins with the three disconnected Arabic letters of the trilateral Arabic root to each Name. See our, ‘*On the Basic Symbolism of the Book of the Supreme Names*,’ online https://www.academia.edu/41782715/On_the_Basic_Symbolism_of_the_Book_of_the_Supreme_Names_kit%C4%81b_al_asm%C4%81CA%BE_al_aCA%BF%C4%81 (retrieved, 8 November 2022).

⁶ Being the Hebrew *gematria* of **Shekinah** (שְׁכִינָה). These **385 Names** also form the basis of a prayer in the **second gate of the Nineteenth Unity**.

⁷ At the conclusion of that operation, we were to have visionary experiences with a promise that we were to be at the **Valley of NUR** again before the common era year’s end, although at the time it wasn’t all that clear how this would actually transpire in the physical. This material reunion with the Valley was to occur on **27 December 2019 CE**, precisely one year and a day after we had completed **The Book of the Supreme Names** and eight years since we had last physically been there, even though the **Valley of NUR** is continually with us and has been our terrestrial *axis mundi*, as it were, whether inside or outside of the *mundus imaginalis* of the Dreaming, including when we were oceans away in northern Europe for eight years without (at the time) ever intending to return to Australia ever again. Indeed the spirit of this **Land** is strong, and it will always return those of its own back to itself.

⁸ Although I was not to understand until it happened, this tragedy was forshadowed some few weeks prior with vivid dream visitations by the Mother Herself - viz. **She whom God shall make Manifest** – appearing to us

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(and always with the same otherworldly and penetratingly translucent, beautiful green eyes) at Her various ages just before Roya's tragic passing occurred. We note that **40 + 45** equals **85**, i.e. the numerical value of *wujūd allāh* (وجود الله), 'the Being/Existence of God', which is one of Her epithets.

⁹ In Arabic and in the Bābī literary genre of the 'first grade' (*sha'n-i-awwal*), i.e. Arabic verses in imitation of the Qur'ān. Some of its *sūrah*s are intrinsic to the text of the **Completion of the Bayān** and are mentioned both within the text itself as well as in its English endnotes. We note that one of the prophecies made in the sixth and seventh verses of its eighth *sūrah* (*al-shams*) transpired in April 2022 CE (roughly nine months after the work was released online) in the spontaneous fire that consumed the shrine of 'Abbās Effendī (لعنة الله عليه وعلى أئمة) into near destruction. To wit,

"O you girly men of the house of ignorance and darkness! Verily We see something coming upon you soon from God - Splendorous and All-High - that will cause your limbs to shake and break! Indeed It is the Most Powerful and the Tremendous, the Mighty!"

يا أيها مخنثون الرجال في بيت الجهل والظلمة إنا نحن نرى قريباً ما سوف سيأتي عليكم شيء من الله تباهى وتعالى ما يتسبب في اهتزاز أطرافكم ويكسرون ربما ستدركم بعد ذلك أنه هو الأقدر والعزیز العظيم

¹⁰ Entitled *al-tabyīn al-sharīf al-qawwīya fī innāḥ hayākil al-ru'wīya* (The Strong Noble Enumeration regarding the bestowal of the Talismanic-Temples of Vision).

¹¹ In the meantime, other shorter works were composed, among them being **i.** 'Blessings upon the Talismanic-Temples of Unity' (*ṣalawāt 'alā hayākil al-wāḥid*) in an original Arabic and an English translation; **ii.** 'Supplication to the Radiant One' (*du'ā al-zahrā'īya*) in an original Arabic and English translation; **iii.** 'Regarding the Pure Noesis of God' (*fī ma'rifat'ullāh al-baḥt*) in an original Arabic and English translation; **iv.** 'The Tablet of Marriage' (*lawḥ al-izdiwājīya*) in Arabic; and **v.** a semi-final draft to the first chapter of our ongoing 'The Book of the Effulgences of Wisdom' (*kitāb majālī al-ḥikam*) in English, the book being a response to Ibn 'Arabī's *fuṣūs al-ḥikam* (The Bezel's of Wisdom). All of these were uploaded to our **academia.edu** and **archive.edu** pages. The first four titles above will be incorporated into a forthcoming work entitled '*The Temples of the Pure Religion of Gnosis*'.

¹² To the numerical value of *jazīl al-ʿaṭīya* (جزيل العطية), 'the plentiful boon'.

¹³ These drafts have all now been taken offline due to the hardcover and ebook publication of **The Completion of the Arabic Bayān and the Eight Paths**. We have done the same with **The Book of the Supreme Names** as well. But note that in the **The Completion of the Arabic Bayān and the Eight Paths** the original dates for the completion of each **Unity** have been provided at the end of each chapter. Other than being polished up from their initial drafts, the endnotes to **The Completion of the Arabic Bayān and the Eight Paths** were not substantially altered from those drafts and so reflect in their voice the period when they were first written.

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¹⁴ This included fixing a few typos in the Arabic text as well as some very minor rephrasing (one notable instance being in the **Fourteenth Unity**).

¹⁵ Which came to 445 pages in one initial print-out and 828 pages when properly edited for a publishable book format.

¹⁶ The hardcover publication of the Persian text will follow **The Completion of the Arabic Bayān and the Eight Paths** not long afterward.

¹⁷ The last of which was the **Talisman of the Religion** (*haykal-i-dīn*) with its commentary composed only a very short time before 8 July 1850 CE, but which exists only in a meager number of totally defective manuscripts full of scribal errors and outright anachronisms, a notable one being where He purportedly refers to ‘Bābīs’ rather than ‘Bayānīs’ or the ‘People of the Bayān’ at that late stage.

¹⁸ Although beyond just a mere spiritual vagary, the context of the time makes the intention evident in that ‘days of grandeur’ for the Bāb meant He was expecting the defeat and overthrow of the Qājār state and clergy and the creation of a Bābī state in Iran and parts of Iraq. However, this was not to transpire (hence why Ṣubḥ-i-Azal did not complete it), even though during the next **56** years after His death the Bāb’s followers (i.e. the People of the Bayān) were to diligently work towards the weakening of the Qājār state and establishment until the fifth of the Qājār monarchs, Muẓẓafar’uddīn Shāh (d. 1907), conceded to a constitution and the curtailment of royal power in 1906 with the Constitutional Revolution. However, what the Bāb anticipated was not just the diminishment of royal absolutism, but also (and probably most importantly of all) the complete curtailment – and even eradication – of the power of the orthodox Twelver Shi‘ite clergy, the mullahs, which is a work still in progress and is only now, in late 2002 CE, entering its most decisive – and, God willing, final – stage.

¹⁹ However, there is a letter by Ṣubḥ-i-Azal written during the Cyprus period (1868-1912 CE) claiming He had begun revealing the other unities of the Bayān – two of which He had completed beyond **Unity 11** of the Arabic Bayān (although not the Persian) – but that His older brother and rival had carted these away with him from Edirne, Ottoman Turkey to Acre, Palestine (together with all of Ṣubḥ-i-Azal’s other works at the time) when the Ottoman authorities separated the two brothers, their families and partisans in 1868-9 between Cyprus and the Levant. Be that as it may, no trace of these two additional unities of the Arabic Bayān by Ṣubḥ-i-Azal have been found, including among the quite extensive manuscript collection of Bābī works held in Haifa – and we have had credible individuals who maintain a proverbial ‘thread of Mu‘awwīya’ with us from the Bahā’ī side (persons who used to secretly talk to us under the radar of their cult authorities and were once associated directly with the international Bahā’ī archives, such as the late Ahang Rabbani) seek out evidence for them and come up short time and again. So these must be assumed now to be permanently lost and, we would hazard to guess, probably destroyed long ago during that very period by Ṣubḥ-i-Azal’s enemies who had access to them, since any evidence for the existence of additional unities of the Bayān by Ṣubḥ-i-Azal would have proven extremely injurious to the interests of the Bahā’ī founder and his successors. However, ‘*they plot, and God plots, and verily God is the greatest of all plotters*’ (**Qur’ān 3:54**) as the completion of the Bayān has been the Divine Plan all along; and if Ṣubḥ-i-Azal wasn’t to find the opportunity to complete it in His lifetime, the genuine Mirror after Him – Who is His penultimate ‘return’ – did, hence fulfilling a contingent provision of

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the Bāb's longer **Will and Testament** as well as the original intention laid out by Him to have the Book completed in **361** completed **gates** (sub-sections) or **19 unities** (chapters). That aside, the claim made by the Bahā'ī patriarch Shoghi Effendi (d. 1957) that the founder of his creed and great grandfather completed the Bayān in his *kitāb-i-īqān* (the Book of Certitude) is nonsense, as any perusal of the two works openly shows. We have addressed this point again directly in the first endnote to the English translation as well as towards the end of this prologemenon here.

²⁰ An entire six year cycle represents singularly the attributive imprint of the **Divine Will** (المشيئة) wherein the Divine Will moves in the first year in its 'volition' (إرادة) as related to the attributive imprint of that cycle; and then 'determination' (قدر) as related to the attributive imprint of that cycle (**2nd year**); and then 'authorization' (قضاء) as related to the attributive imprint of that cycle (**3rd year**); then 'realization' (إمضاء) as related to the attributive imprint of that cycle (**4th year**); and then the 'appointed' or 'allotted time' (أجل) as related to the attributive imprint of that cycle (**5th year**); and, finally, in the sixth year to the 'book' (كتاب) as related to the attributive imprint of that cycle. The first of these six year cycles was from **7 November 2022** to **6 November 2028** with the attributive imprint governing it being the **i.** 'volition' corresponded to **ii.** 'glorification' (*tasbiḥ*); **iii.** the first theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* (i.e. 'The Disclosure of the Majesties of Glorification without indication'); **iv.** the second sigil of the **Greatest Name** ۞, and **v.** the 'essential body' or 'somatic frame' (*jasad*). The second was from **7 November 2008** to **6 November 2014** with the attributive imprint governing it being **i.** the 'determination' corresponded to **ii.** 'sanctification' (*taqdīs*); **iii.** the second theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* (i.e. 'The [apophatic] negation of all speculation and the realization of the Known'); **iv.** the third sigil of the **Greatest Name** ۞, and **v.** the 'astral frame' (*jism*). The third was from **7 November 2014** to **6 November 2020** with the attributive imprint governing it being the **i.** the 'authorization' corresponded to **ii.** 'praise' (*taḥmīd*); **iii.** the third theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* (i.e. 'The nullificative annihilation of the Secret by the victorious rending of the veil off the mystery of the Secret'); **iv.** the fourth sigil of the **Greatest Name** ۞, and **v.** the soul (*nafs*). The current fourth one with its correspondences was given above. The following fifth will commence on **7 November 7 2026** and will end on **6 November 2032** with the attributive imprint governing it being the **i.** 'allotted time' corresponded to **ii.** 'magnification' (*takbīr*); **iii.** the fifth theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* (i.e. 'A Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity'); **iv.** the sixth sigil of the **Greatest Name** ۞, and **v.** the 'blaze-flux' (*fu'ād*). The final and sixth cycle will commence on **7 November 2032** and will end on **6 November 2038** with the attributive imprint governing it being the **i.** 'book' corresponded to **ii.** 'mightification' (*ta'zīm*); **iii.** the sixth theophanic sequence of the *ḥadīth kumayl/al-ḥaqīqa* (i.e. 'Extinguish the lamp for the Dawn hath indeed arisen'); the seventh sigil of the **Greatest Name** ۞, and **v.** the 'essential-being' (*kaynūniya*). These six year cycles are six complete cycles (i.e. **6x6**), and so are 36 years in total to the numerical value of *ilāh* (إله) (i.e. 'god') and to the number of paths inside our **13 sphere Tree of Reality**. All of the letter attributions associated with the **Tree of Reality** – together with all their other associations and correlations (i.e. elements, days, months, angels, etc.) – can be corresponded to each of these 36 years of the **Manifestation of the NUR** from the bottom up such that the very first of these years corresponds to *hamza* (ء), the element

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of ‘earth’ and the angel **Hānā’īl** with the last and 36th being the letter *alif* (ا), Sunday (which also corresponds to the first day of that specific cycle, viz. Sunday, **7 November 2032**) and the angel **Lā’ā’ā’īl**. All of this is yet a different reckoning of time than the **NUR calendar** of **13 months** and **28 days** as well as those other seven calendars we use. Note that the angelology of the **Tree of Reality** was first introduced in the 2007 unpublished **Liber Nomeni Angelis** which will be published in its complete version in due time.

²¹ Online <https://libgen.is/book/index.php?md5=7FC47ABC5F6D826C3E76E78EA1258DF7> (retrieved, 8 November 2022).

²² We make two exceptions here in the scholarship of Todd Lawson and Stephen Lambden, but only where it concerns the writings of the Bāb. Their opinions regarding Ṣubḥ-i-Azal remain biased, holding to the same trite, unsupportable dogmas like other Bahā’īs. Even though they are exceptionally good scholars otherwise, the fact that Lawson and Lambden cannot maintain even a neutral point of view around the topic of Ṣubḥ-i-Azal - and either engage in the kind of woolly silences that Denis MacEoin once found infuriating about the Bahā’īs, or otherwise repeat in some fashion versions of what sectarian Bahā’ī narratives already maintain - indicates that nothing any Bahā’ī writes on this specific topic can be remotely trusted, especially now when the existence of primary source texts in the public domain would completely upend and dismiss any official Bahā’ī narrative around the biography of Ṣubḥ-i-Azal. And with that, Abbas Amanat and Fereydown Vahman’s recent *az tīhrān tā ‘akkā* (From Tehran to Acre) (North Haven: 2016) should be completely dismissed as anything remotely resembling credible scholarship. This publication, on every level, is sectarian propaganda full of absurdities and animus directed at Ṣubḥ-i-Azal together with ahistorical whitewashes well known of all official Bahā’ī narratives: propaganda, animus, and ahistorical whitewashes that may as well be straight out of the pages of Shoghi Effendi’s *God Passes By* (Wilmette: 1944).

²³ Online <https://archive.org/details/TheReligionOfTheBayanAndTheClaimsOfTheBahais> (retrieved, 8 November 2022).

²⁴ Online <https://archive.org/details/miller-the-bahai-faith-its-history-and-teachings> (retrieved, 8 November 2022).

²⁵ See i. <https://findingaids.princeton.edu/catalog/C0723-1-47>, ii. <http://www.qajarwomen.org/en/>, and iii. <https://gallica.bnf.fr/> (retrieved, 8 November 2022).

²⁶ It would be inconceivable that the Bahā’īs or any mouthpieces connected to them (whether inside or outside of the Ivory Tower) would be successful in any attempts at either successfully pushing back, or even putting the proverbial genie back into the bottle again, in a post-IR Iran, given what Nabavi has in fact accomplished by decisively challenging with razor-sharp analyses and unassailable documentary evidence proving the pivotal role of the Bayānī community before and during the Iranian Constitutional Revolution (1905-1909) as well as beyond it.

²⁷ Many of whom appear to be either connected to the ḥawza seminary, or are Iranian intellectuals who in some fashion have at one time or another promoted the regime’s historiography of the era, or otherwise have peddled uncritical statist points of view around the Constitutional Revolution. These also include certain Islamic reformists of the IR, the Bahā’īs and a few of their allies. These are all in contemporary fashion manifestations of the traditional enemies of the Bayānī (Azalī-Bābī) community of Iran. That Nabavi’s work

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challenges the received opinions of pro-monarchists, Islamists and IR apologists, fellow travellers, some Islamic reformists, Bahā'īs and similar is precisely why it should be taken seriously; and not merely because it is deemed revisionist, but because it proves its case beyond any doubt with robust evidence and sharp analysis while demonstrating the degree to which both the Pahlavi and Khomeinist eras, for solely cynical political ends, went out of their way to deliberately obscure this history by attempting to 'cancel' and even erase all memory of the Constitutional era's 'prime movers': the Bayānīs.

²⁸ Who on closer examination appears to know very little about the subject he claims to pontificate about; nor does he have access to the source languages and its texts that would offer any credibility to his claims, thus revealing his purported online screeds, sermonizing and pulpitering regarding the Bayān as completely worthless. Most of his writings and pronouncements are also mainly fixated on biblical issues rather on than the Bayān. Yet the banal nature of this individual's purported commentaries on the Bayān – all of which are based on the translations of others or otherwise Google-translated from Nicolas' French – are of such a shallow and laughable scope that under any other circumstance would not even warrant notice or comment. But obviously the point to all this by whoever has put him up to it is designed for no other reason than to muddy waters in order to discredit the Bayān and its teachings. And who other than the Bahā'īs benefit, especially given the fact that the manufacture of fake internal opposition such as this 'fake Polish prophet' is among those classic underhanded tactics that the Bahā'īs are well-known for since the Edirne period; see especially in that regard E.G. Browne's, *A Travelers Narrative Written to Illustrate the Episode of the Bāb*, Volume 2, Note W (Cambridge: 1891): 360, online <https://archive.org/details/cu31924092304512/mode/2up> (retrieved, 8 November 2022).

²⁹ Who are merely a tiny online phenomenon with no further consequence in the real world. They control and moderate the exbahai subreddit along with three other individuals who, as more than a few people have noticed, appear to be part of the cyber-army in the employ of the Islamic Republic of Iran. How purported liberal American Unitarian Universalists end up in an open online alliance with agents of a brutal Islamofascist theocracy, is testimony to the truism regarding the strange bedfellows that politics often makes.

³⁰ For what these two specifically denote (and who they specifically identify) within the contextual space of Bayānī history, not to mention the trajectory of 'returns' before it, we refer to Şubḥ-i-Azal's *kitāb-i-mustayqiz* (The Book of the Sleeper Awakened) and our paper 'The Organizational Hierarchy of the Bābīs during the period of Şubḥ-i-Azal's residency in Baghdād (1852-63),' online <https://archive.org/details/theorganizationalhierarchyofthebabib> (retrieved, 8 November 2022).

However, it should be highlighted that due to our longstanding efforts over the years, the term Bayānī (rather than Azalī) has now gained widespread traction and currency even amongst enemies such that these same trolls are employing our terminology widely: terminology the Bahā'īs for years refused to recognize, let alone employ – until now.

³¹ Among the countless other accomplishments that deserve recognition, to his enormous credit, while he lived and had influence in the academic field of Iranian Studies, the late Iraj Afshar (d. 2011) – a lifelong Bayānī who never publicized it – kept the Bahā'īs at bay from totally dominating the field. Ehsan Yarshater (d. 2018), according to himself (as expressed in person to the present author at his NYC office in 1998 CE), did so as well.

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While questionable whether he was a practicing Bayānī, when the present author met Yarshater at his Columbia University office, he appeared to hold a great deal of personal sympathy for the Bayānīs - and Ṣubḥ-i-Azal, in particular - over the Bahā'īs and their founder: the Bahā'īs who officially excommunicated him - and for some time afterward had some of his family even shun him as a consequence - because Yarshater had dared to defy Shoghi Effendi's impramatur to Iranian Bahā'īs at the time about not traveling out of Iran. He confessed to us that he and Afshar, who had been quite close, had extensively discussed the religion of the Bayān together and that he had read a fair amount of the works of the Bāb and Ṣubḥ-i-Azal over the years, including many of the Bayānī refutations of Bahā'ism (such as *tanbīh al-nā'imīn*, *Nirāqī*, and others), which Afshar had supplied him with. He also confirmed to us then, as has now become more widely known, that Ali-Akbar Dehkhoda (d. 1956) - the encyclopedist of the *loghat-nāmeḥ* and the most eminent modern Iranian literary figure of the 20th century after Afshar himself - had indeed been a Bayānī. This later point is also somewhat evident in the scope of the entries devoted to the Bāb and Ṣubḥ-i-Azal in Dehkhoda's *loghat-nāmeḥ* as compared to those allocated to the Bahā'ī central figures.

³² It should be pointed out that many of the points of departure between Bahā'ī and fundamentalist Muslim polemics against the Bayān often intersect and are sometimes even identical in a few notable instances, especially on those occasions when contemporary Muslim polemicists in Iran source primarily Bahā'ī texts, narratives and talking points in their case against the Bayān. In recent times, many of the mouthpieces to such polemics have also weaponized ex-Bahā'īs against the Bayānīs to the mutual benefit of those Islamic fundamentalists associated with the establishment of the Islamic Republic of Iran as well as the Bahā'ī establishment both. One of the most bizarre, not to mention among the most outrageously hypocritical, among common talking points offered by these supporters of the Islamic Republic of Iran (whenever polemicizing the Bayān) is when they blame and demonize those early Bābīs for attempting to violently overthrow the corrupt Qājār state and clergy in a Revolution, as if their own so-called Islamic Revolution of 1979 against the last Pahlavi shah emerged by 'peaceful, unrebelling' means in comparison! Such people - online mainly addressing such asinine arguments to an audience of mostly 'vanilla and milk-toast' Anglo-American liberals of 'Unitarian Universalist' mold (or related) - rarely mention the circumstances that led those early Bābīs inexorably to take up arms in open rebellion against their state and clerical enemies in a defensive *jihād*. Nor do they say anything regarding the lengths of violence and brutality that this state and clergy unleashed in order to put down the Bābī Revolution of 1848-52 CE. That these Anglo-American ex-Bahā'ī liberals even entertain the slightest credibility to such half-witted arguments is testimony to their utter gullibility, not to mention their infantile political consciousness with its dire intellectual poverty. No wonder that several of these people have only ever managed to get their stories published in print - and in Persian, no less, a language that none of them actually knows or understands - by an outfit based in Iran and directly connected via Sharīf Beheshtī University to the IR ministries of Intelligence and Islamic Guidance. That certain online ex-Bahā'īs have recently been weaponized by the Islamic Republic of Iran in the regime's anti-Bābī crusade (crucially in print media and cinema) is due to the fact that since its inception in 1979, the IRI has relentlessly pursued a policy of vindicating the Qājār era and the role of the establishment clergy in it (continually bending much of the credible historiography around that era beyond recognition in the process)

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– since the opposite was the case during most of the Pahlavi era – and it is to this state-sponsored revisionist historical narrative and re-imagined history that such Anglo-American ex-Bahā'ī liberal Unitarian Universalists have been recruited of late, falling prey to the hands of bigotted state propagandists who are rabidly anti-Bābī (and, ostensibly, also anti-Bahā'ī as well). *Babophobes* is how we have labeled such people on both sides. Nevertheless it should be underscored that Bahā'ī texts and their sectarian historiographies/hagiographies are rife with such dishonest contortions (and distortions) of history in their own right because they have always been consistent in de-contextualizing Bābī radicalism and then condemning it (a form of *gaslighting* every Bahā'ī text on the subject engages in); never mind that as all credible historical documentation proves beyond any doubt, the Bahā'ī founder himself had been part of, and personally involved up to his eyeballs with, all the most radical phase(s) of the early Bābī movement. Yet it is on such points of issue that intersections of agreement have occurred between Bahā'īs and the *hawzavī*/IR regime crowd for quite a while now. But in recent times, as compared to the past, the latter have overtly been employing verbatim official Bahā'ī talking points, sources and texts against the Bayān and its adherents. Be that as it may, a point of irony we have returned to again and again is how when one reflects upon the political postures and stance taken by 'Abbās Effendī in his '*Treatise on Politics*' (*risālih-i-siyāsīyih*), and especially given the timeline in which he took them; to what extent these views of his converge and completely align politically on key points with those of the arch-reactionary, anti-Constitutionalist mullah, Shaykh Faḍlullāh Nūrī (d. 1909): a figure whose biography and reputation the Islamic Republic of Iran (and on Khomeini's personal instructions) has literally gone out of its way since 1979 to exonerate. What else can be said other than that 'reactionaries' of a feather, flock together! QED.

³³ A symbolic tale by the *shaykh*'ul-*ishrāq* which plays a very key thematic role throughout the completion of the Bayān, especially in its Persian version. See a recent English rendering of it by J. Hāmeen-Anttila, '*Suhrawardī's Western Exile as Artistic Prose*', in *Ishrāq: Islamic philosophy yearbook*, 2, 2011: 105-118, online, <https://iphras.ru/uplfile/smirnov/ishraq/2/11hameen.pdf> (retrieved, 8 November 2022). See also the critical edition of the Arabic and Persian texts by Seyyed Hossein Nasr and Henry Corbin in *Shihāboddīn Yaḥyā Sohravardī: OEUVRES PHILOSOPHIQUES ET MYSTIQUES, Tome III* (Tehran: Reprint, 1993), 274-297, online, <https://tinyurl.com/3f2vfyhv> (retrieved, 8 November 2022); also see the version in Wheeler M. Thackston, Jr. (edited, translated and with introduction), *Suhrawardī: The Philosophical Allegories and Mystical Treatises: A Parallel Persian-English Text* (Costa Mesa: 1999): 112-124, online, <https://libgen.is/book/index.php?md5=43CFAD53B80FD64DBC76A45A5EBB7AAB> (retrieved, 8 November 2022).

³⁴ The **Twelfth Unity** begins with the same benediction as the other **eleven unities** preceding it; namely, '*In the Name of God the Most Impregnable, the Most Holy!*' (بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ). Unities **Thirteen** to **Eighteen** commence with '*In the Name of God the Glorified, the Holy!*' (بِسْمِ اللَّهِ السَّبَّوحِ الْقُدُّوسِ) while the final **Nineteenth Unity** begins with '*In the Name of God the Most Revivificatively Alive, the Supreme Discloser!*' (بِسْمِ اللَّهِ الْأَحْيَى الْأَجَلَى) whose numerical value of **303** refers and is animated by the future culmination of this dispensation in the Manifestation of **She whom God shall make Manifest**.

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³⁵ 162 by the Bāb (i.e. from the **First Unity** to the **tenth gate** of the **Ninth Unity**) with 47 by Ṣubḥ-i-Azal from the **eleventh gate** of the **Ninth Unity** to the end of the **Eleventh Unity**.

³⁶ Meaning, the ‘Letters of the Living’ Who are now known as the **Letters of the Face of the One** or the **Letters of the NUR**.

³⁷ كَلَّ حُرُوفٍ عَلَيْنِ بَيَانٍ رَاجِعٍ مِيشُودٍ مِّنْ يُّظْهَرُهُ اللهُ كَهْ بَابٍ أَوَّلٍ جِئْتُ وَاسْمٌ أَعْظَمُ ظَاهِرٍ بِالْوَهِيَّتِ بِأَشَدِّ

³⁸ Summaries and synopses will surely come at a later time, whether by us, by one of our successors, or others.

³⁹ For its part, **The Book of Guidance** had anticipated this event well over a full year in advance, and in the 61st verse of its second *sūrah* (التَّجَدُّد) (the Renewal). To wit,

“And with the permission of God, and by the insight which hath inspired Us from the Essence of Its Logos-Self, which is alive in the Horizon of Splendor, We behold a seriously close day [arriving] wherein [shall occur] the end of the oppressive regime of the turbans! The day whereon the Point shall take revenge upon the hypocrites with turbans; those who are mentioned in the Bayān as the people of deception! And verily We are revolutionaries!”

وَيَاذَنُ اللهُ وَبِالْبَصِيرَةِ الَّتِي أَلْهَمَ عَلَيْنَا مِنْ ذَاتِ نَفْسِهِ الَّتِي حَيَّ فِي أَفْقِ الْأَهْيِ نَرَى يَوْمًا قَرِيبًا جَدًّا عِنْدَمَا انْتَهَى نِظَامُ الْعِمَائِمِ الْإِسْتِبْدَادِيِّ يَوْمَذَاكَ عِنْدَمَا التَّقَطُّةُ سَيَنْتَقِمُ عَلَى الْمُنَافِقِينَ ذِي الْعِمَامَةِ أُولَئِكَ الَّذِينَ مَذْكُورًا فِي الْبَيَانِ بِعِنَاوَانِ قَوْمِ الْأَفْكَ وَإِنَّا نَحْنُ ثَوَارُونَ

⁴⁰ This Unity was composed immediately following the United States Supreme Court decision in overturning the landmark **Roe v. Wade** (1973) precedent during late June 2022, and a significant part of the content of the argument of its **first gate** in the Persian Bayān had this event in mind.

⁴¹ Whose Arabic numerical value of **145** is equivalent to *muhayyimin* (مُهَيِّمِينَ), the ‘preserver’ or ‘protector’. In the *lettrist* operation of *zubarbayna* (when each of the five letters of the Divine Name are spelled out individually – but without the *hamzas* being calculated - and then added together) *muhayyimin* becomes **303**.

⁴² And in fact we would argue that the regular practice of *lettrism* elicits visionary apperception and noetic prehension.

⁴³ *Spirit* here standing for number with *form/matter* being letter and word; or, if we take Shaykhī reverse hylomorphism as a principle, then ‘number’ here is **Universal Matter** (مَادَّةٌ كَلِّيَّةٌ) with ‘letter’ (حَرْفٌ) and ‘word’ (كَلِمَةٌ) being its forms (صُورٌ). In the context of *lettrist praxis*, this would then make both number and letter/word to be *ideophanies* and so ideational mirrors to the contemplation of those theophanies of the divine acts (*afāl*) whereby the traces (*āthār*) of the **True Living God** are experienced directly in the ‘horizons’ by the ‘soul’ in its contemplative *Intellection*. We hold that beyond endless theorizing or theologizing - which can oftentimes burden and confuse a soul when spirituality merely descends into a mere intellectual exercise - in the *praxis* of *lettrism* direct connection with the Spirit can indeed be accomplished – or, to put it another way, the abyss can be successfully crossed with permanent contact with ones Holy Guardian Angel, the Perfect Nature or the *Imām-of-ones-being* attained - beyond all ratiocinative theory or doctrine. This is why it has exercised such a pivotal role in traditions like the Jewish Kabbalah, esoteric Shi‘ism, Sufism and beyond, never mind that its transmission into *Islamaic arcana* comes directly from the Shi‘ite Imāms Themselves (ع).

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⁴⁴ Being a paraphrase of the 1st **Theophanic sequence** to the *ḥadīth kumayl/al-ḥaqīqa*, which also informs much of the Revelation of the text of the **Completion of the Bayān**. Note that in the conclusion to our first chapter of our ongoing ‘*The Strong Noble Enumeration regarding the bestowal of the Talismanic-Temples of Vision*’, we have asserted that *lettrism* is like a system of meta-logic that transcends all others, and particularly the Aristotelian system with all of its various derivatives. A recent study regarding it we highly recommend in the overall context of *Islamaic spirituality* is Dunja Rašić’s *The Written Word of God: The Cosmic Script and the Art of Ibn ‘Arabī* (Oxford: Anqa Publishing, 2021).

⁴⁵ In *Fundamental Symbols: The Universal Language of Sacred Science*, (ed.) Michel Valsan, (trans.) Alvin Moore Jnr. (Oxford: Quinta Essentia, 1995): 34-38.

⁴⁶ This means, in one sense, that the *sharī’a* of the **NUR-FSO** is actually the path of the eight calligrams, or sigils, of the *ogdoadic* form of the **Greatest Name**, hence why each **Unity** opens with each of its independent sigils at the very top of the chapter; this, since we do not believe that antinomianism for antinomianism’s sake will ever offer a credible Path or, moreover, actualize the needed changes and transformation the world actually requires with any enduring effect. To us, *eo ipso* antinomianism for antinomianism’s sake is merely an aesthetic or artistic flourish without any further consequence - or reality. Instead, however, it is by the complete deconstruction and (from the group up) overhaul, followed by the thorough reconstruction, of *nomos* that such change and transformation in the world can occur, provided that it is recognized that each *nomos* is *already-always* contingent upon a historical dispensation located in time, with a beginning, a middle and an end. Such is the Bayān’s message and a meaning behind ‘progressive revelation’, not to mention this is how any properly instituted system of contemporary jurisprudence presently operates as well: where laws are legislated and enacted then later amended, and when no longer need, discarded altogether and replaced by better laws and regulations, *ad nauseum*. As such certain orthodox religious notions regarding the immutability of their creedal *nomos* appear to us to be a form of idolatry (*shirk*) and infidelity (*kufir*) towards the *already-always* dynamism of the Living Divinity of the universe/multiverse. This is among the reasons why in the Bayān, in a sort of nod and echo to Ibn ‘Arabī’s notion of the ‘God created in the faiths’, the Bāb holds all those who fail to recognize while actively opposing each succeeding Manifestation of God – these usually, but not always, being the exotericists and literalists - to be those ‘devoid of God’ (لَدُونِ اللَّهِ), ‘bereft of celestuality’ (دُونِ عَلِيَّيْنِ) and of the ‘infernal fire’ (نَارٍ) rather than of the ‘celestial Light’ (نُورٍ), whatever be their state otherwise. Perhaps one reason for this is in the fallacy that most religionists – and including, and especially, the neo-Traditionalist Guénonians – hold when clinging to the ‘past’ as a ‘golden age’ from which history ‘falls’, as it were, rather than looking upon the unfolding dialectics of history (with all of its ups and downs) as incessantly moving in a dynamic transubstantial motion of trajectory set by the infinite wisdom of providence itself, and towards incessant points of culmination and perfectibility into an endless future, *ad infinitum*. In the human world, the difference between these two opposing metaphysical perspectives on the nature of the movement of time, has been the difference between an extremely reactionary and invariably oppressive approach to some basic questions of life as opposed to one that is progressive, open and adaptable to contingencies and vicissitudes wherein the Divine Reality is taken in this second perspective as being both **Pre-Eternal** (*azalī*) as well as **Post-Eternal** (*abadī*) in an **Eternal Now**. In other words, a vanguard of this humanity is being called to

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a sort of ‘spiritual futurism’ as a remedy to the reactionary authoritarianism that religious communities and religious mainstreams are ever prone to – and by this we do not intend certain currently prevalent notions of futurism, especially those articulated by the New Age milieu. This is also among the reasons why a well known *ḥadīth qudsī* is cited several times in the **Completion of the Bayān** which states, ‘Do not inveigh against time; for verily God, It is Time,’ because to hold God as *abadī* would then more easily lend itself to seeing the unfoldment of history in a more positive light as compared to most religionists who usually view it negatively and draw implications usually from God’s *azalī* or *qadīmī* (ancient) unfolding. Focus upon the God of the *abad*, the Post-Eternal, in our view, would tend to better facilitate justifications for social activism and progressive (rather than regressive) points of view about the world. And note the correspondence here between **Kali** and **Kala** (time) in Indian Tantric metaphysics and the *ḥadīth qudsī* just cited.

⁴⁷ And, we should add, that unlike him without any scribes or amanuenses being at our disposal. We have literally done everything ourself.

⁴⁸ Regarding the *kitāb-i-īqān*.

⁴⁹ To wit,

...Hear the call of the most holy leaf speaking unto you from behind the veils, for it is He [i.e. Ṣubḥ-i-Azal] who is the one whom God [i.e. the Bāb] hath appointed as the Peerless Self-Subsistent (*al-qayyūm*). Verily He is the Pre-Eternal Luminary [i.e. Ṣubḥ-i-Azal] ...Whomsoever turns aside from Him hath perished...He is the White Hand in the Siniatic mount for the Israel of the Bayān [i.e. Ṣubḥ-i-Azal] ...God hath ordained in the book that after the Remembrance [*dhikr*, i.e. the Bāb] that all should turn themselves towards the axis of this Cause [i.e. Ṣubḥ-i-Azal] ...O people of the Bayān, can anyone produce like verses (*āyāt*) as unto those revealed in the Book?...Verily the Remnant of God (*baqīyat-u’llāh*) in these days is the Visage of Light (*ṭal‘at nūr*) [i.e. Ṣubḥ-i-Azal] ...Witness in your hearts the appearance of that Visage of Light, for the Remnant of God who will appear in *mustaghāth* [i.e. 2001] is indeed the Real Truth...Say, is not the Face of Light [i.e. Ṣubḥ-i-Azal] sufficient unto you all, who is seen from behind the Veils of Glory by a Command from God, the All-Seeing, the Peerless Self-Subsistent? O people, have I not summoned you unto God and His verses and unto the Visage of Light [i.e. Ṣubḥ-i-Azal]?...Upon you all be the Remembrance [i.e. the Bāb] and unto those who prostrate themselves before the Face of God [i.e. Ṣubḥ-i-Azal]...Verily God hath made that Joseph, the Light [i.e. Ṣubḥ-i-Azal], the sovereign of the True One in the city of the Bayān! But the people are as dead, concealing themselves behind the veils of their own base egos, for the leaves of these pages are proof of my servitude to His Face [i.e. Ṣubḥ-i-Azal]...

A scan of the original facsimile of this document as well as a typescript can be found online, <http://bayanic.com/notes/bahaTest/BahaTestament.html> (retrieved, 8 November 2022). The facsimile forms an appendix to the first typescript edition of ‘Izzīyah Khānūm’s *tanbīh al-nā’min* (n.p., n.d.): 142-44. Moreover, Mullā Muḥammad Ja‘far Narāqī confirms that “...in his [earlier] professed declarations of servitude [towards

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Ṣubḥ-i-Azal], [Bahā'u'llāh] would make the cap of pride and boastful vainglory reach the summit of the heavens..." in *tadhkirāt al-ghāfilīn* (Remonstrance to the Heedless Ones), CUL, E.G. Browne Collection, MS F.63(9), 172, online, <http://bayanic.com/showPict.php?id=tazk&ref=0&err=0&curr=0> (retrieved, 8 November 2022) (pagination at 171 in digital Bayanic.com edition).

⁵⁰ Where both fundamentalist orthodox Twelver Shi'i Muslims as well as Bahā'īs have squeezed them from opposite directions with each determined to permanently extinguish the Light of the Bayān and its community for similar but different reasons. As we have stated in various contexts and places, including in the **Completion of the Bayān**, we are here to end this paradigm once and for all, and present events in Iran bode well that this will indeed happen – and very soon! With that, we also wish to acknowledge here our late secret Bayānī (Azalī-Bābī) Sufi teacher from Isfahan (a veritable Siyyid Kāẓim Rashtī to our Bāb) of the Saḥīḥ alishāhī-Qādirī-Khāksār *silsila* who once nonchalantly prophesied during casual conversation that we would one day undertake the task of completing the Bayān.

⁵¹ See *False Messiah: Crypto-Xtian Tracts & Fragments* (Brooklyn & Asheville: Autonomedia/Logosophia, 2022), 77, and *Peacock Angel: The Esoteric Tradition of the Yezidis* (Rochester: Inner Traditions, 2022): 15, 17, 113, 235n2 (the pages cited for *Peacock Angel* here are based on the paginations of the Pdf and not the hardcover book). We reiterate here that we take the late Hakim Bey's call for a Goddess-centered monotheism of the **Book** extremely seriously, since this is precisely what the **NUR-FSO** has always been about. Perusal of **The Completion of the Arabic Bayān and the Eight Paths** will thoroughly prove and highlight this very fact.

⁵² This being the Tarot system based on the Kabbalah of the **Tree of Reality** rather on the conventional system of the sephirotic Tree of Life. It consists of a **Major Arcana** composed of **28** (rather than 22) cards, a **Middle Arcana** of **8** cards (that represent each of the sigils of the *ogdoadic* form of the **Greatest Name**) and **4** suits in Air, Fire, Water and earth consisting of **13** cards for each suit. This gives us **88** cards in total which is the numerical value of the Divine Name **Ḥalīm** (حليم), the 'meek', 'clement' or 'forbearing'.

